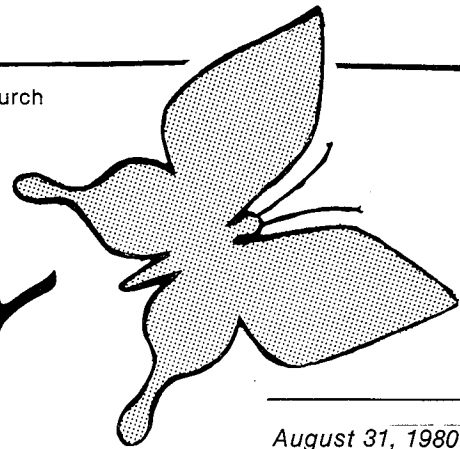


The Flyer



VOLUME II, No. 4

August 31, 1980

THE CHURCH MOVES TOWARD WHOLENESS WHO MADE OUR SISTER BISHOP?

History—let us say more accurately, our-story—was made in Dayton, Ohio, July 17, 1980, at 6:08 p.m. At that moment the Rev. Dr. Marjorie Swank Matthews became the first woman bishop in the United Methodist Church. Furthermore, she became the first woman in the Anglican or Protestant traditions—and the first in Christendom since at least the twelfth century—to be elected a bishop.

The venerable "New York Times" put Matthews on page six. She made "Newsweek" magazine and, of course, the United Methodist media. The "National Catholic Reporter" took note of this "64-year-old-grandmother" who had become an episcopal leader. And "Christian Century" magazine ran a two-page editorial about this "improbable episcopal choice."

Indeed, it was an historic moment. But history is not made up of moments, as our schoolbooks tell us, but of stories, of movements that happen over time—lifetimes even. And even though it is Matthews who is getting the congratulations and the ABC-TV interviews (and yes, the hate mail), her election is not the story of one woman, but of countless women, of Everywoman.

At her consecration, Bishop Matthews celebrated the 1880 ordination of the first Methodist clergywoman, Anna Howard Shaw, noting the arduous, one hundred year journey between the two milestones. Matthews also counts among her notable foremothers Margaret Henrichsen, the first woman Methodist District Superintendent and Jeanne Audrey Powers, who in 1964 was the first Methodist woman to receive votes in an episcopal ballot.

These women and countless other clergy and lay women were among the great cloud of witnesses present July 17 to watch Matthews' election and consecration. For them, her election was an affirmation and an elevation of one woman, and consequently, of all women. As a Wisconsin laywoman exclaimed: "Our sister has been made a bishop! She has been elevated! We have all been elevated!"

THE MOVEMENT BEGINS

Although a resolution calling for the election of women to the episcopacy was passed at the first consultation of ordained women in 1975, the movement to elect Matthews began in January, 1979, at the second consultation of clergywomen in Dallas, Texas. The meeting of more than 600 clergy and laywomen was ripe with hope and sweet with the communion of souls who had shared the experience of womanhood and ordination. Talk inevitably turned to the future and the election of a woman bishop.

One knowledgeable clergywoman doubted it was possible to elect a woman bishop in 1980. The climate was not right, she was saying, and besides, who could be a viable candidate?

The question remained unanswered but everpresent.

It was during an informal lunch conversation that Matthews' name came up. Some key women, both lay and clergy, were discussing the 1980 episcopal elections.

"We asked who of all of us (clergywomen) would be the most electable?" one clergywoman remembers. "It was clearly Marge."

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THOUGHTS AFTER BISHOP MARJORIE MATTHEWS' ELECTION

Sisters! Our sister has been made a
Bishop!

She has been elevated!
We have all been elevated!
It is a new day!

It is true that until we all are free
We—none of us—will be free.
But turn the coin over—
When one of us has become a Bishop
We—all of us—have become a Bishop!

Mothers, Grandmothers, Foremothers!
We have kept faith with you!
It has taken so very long
But the dream is beginning to come
true!
We are on our way!

Daughters! Daughters of our bodies,
Daughters of our spirits!
Baby-daughters, daughter children,
Daughters yet to come—
You will have a whole new world!

Sisters! Mothers! Daughters!
A new day is breaking in!
Our sister has been made a Bishop!
Rejoice! We have all been elevated!

—Ellie Amico

A CLERGYWOMAN TO SERVE CLERGYWOMEN

A clergywoman from West Michigan whose husband is also an ordained United Methodist minister takes responsibility Sept. 1 for clergywomen and clergy couple support within the Board of Higher Education and Ministry's Division of Ordained Ministry, Nashville.

As new "director of support systems and spiritual formation," 30-year-old Kathy Nickerson will also be responsible for planning and programs addressing the spiritual life of United

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CLERGYWOMEN

(Cont. from pg. 1)

Methodist clergy.

Nickerson's background within the church and within her marriage give her insights into the struggles and opportunities of clergywomen and clergy couples.

From June, 1974 to June, 1977, she served a two-point charge in West Michigan, choosing not to share an appointment with her clergy husband. "We requested separate appointments so we could each discover and develop our individual gifts."

Then, for two and a half years, Nickerson initiated and helped administer the Seminary Quarter at Grailville, drawing together seminary women and prominent feminist theologians.

At every point in their careers, she and her husband negotiated jobs, school and careers with each other. When it wasn't possible for both to have good jobs in the same geographical area, they took turns, alternating whose career and job had priority, she said.

"We've experienced a variety of approaches in being a clergy couple," Nickerson said. "And we've discovered the difficulty of staying within the connection."

Nickerson sees the negotiation and juggling as opportunity, not problem. "There was a time when the word most associated with clergy couples was 'problem,'" Nickerson said. "That's changed since, but it still needs to be improved."

As part of her new position, Nickerson said she plans to focus on less than full-time appointments (to see that the concept is not abused by forcing clergy couples into sharing appointments) and on open itineracy.

Much of her agenda, she said, will be developed by the ministers she serves.

"I'm especially interested in hearing from people what their concerns are," she said, "especially what might be done in Annual Conference Boards of Ministry."

Through all her work, Nickerson said she hopes to see clergy couples and clergywomen "really feel like they're in a position to utilize their gifts and skills. I want them to feel they are contributing to the life of the church, and for the church to feel that, too."

"EVERYTHING ABOUT MARGE WAS BEING CHALLENGED. PEOPLE DIDN'T LIKE THAT SHE WAS BARELY FIVE FEET TALL. THEY SAID, 'SHE DOESN'T LOOK LIKE A BISHOP...' OF COURSE SHE DOESN'T—AND THANK GOODNESS!"

MATTHEWS (Cont. from pg. 1)

The Rev. Ellen Brubaker, who was at the lunch meeting and later became one of Matthews' campaign coordinators, remembers walking with Matthews later that day.

"I asked her if she were nominated, would she run? She said, 'I believe I would. God is always opening doors for me.' She said she would be willing to walk through this door if it opened."

Matthews remembers differently the process of finding a suitable woman candidate. With a West Ohio clergywoman asking "Who would be a viable candidate?" "We sorted through the list of candidates by the process of elimination. By the time we were finished, I was the only one left standing! They asked me if I would seriously consider myself as a candidate. I said, 'Yes, I would consider myself a candidate if that's the way they wanted to go.'"

With a candidate in place, the campaign could begin. (Although some like to think the election of bishops to the United Methodist Church is a sacred process guided only by the Almighty, those who have participated know differently. Politicking and the nomination of favorite "sons" begins early, and caucusing, vote-trading and block-voting are the rule rather than the exception.)

But most of the women behind Matthews were political novices. "We were ill-prepared to know how to begin strategizing or politicking," said the Rev. Sharon Rader, who became one of Matthews' key strategists. "We were a little dumb-founded at first."

But slowly the women came to believe—maybe it was possible to elect a woman as bishop. "We began to think maybe we could help the church do what the church was beginning to want to do," Rader remembers.

The telephone conversations began in earnest and the first strategy came to the fore. "We knew Marge needed to be elected high in the balloting for delegates to the General and Jurisdictional Conferences," Rader said.

Rader and Brubaker called together a group of key leaders in the West Michigan Conference (where Matthews, Rader and Brubaker have their membership). The group included lay and clergywomen as well as several men.

"We asked, 'What would need to happen to have Marge elected high and early as a General Conference delegate?'"

One of the men, with experience as a community organizer, laid out a strategy that entailed making contact with every clergyperson in the annual conference who might be supportive of Matthews' candidacy and election. More phone calls.

In addition to Matthew's election, the group decided it was important that Matthews not be the only woman among the five General Conference, five jurisdictional and two alternate delegates. Electing at least one other woman to stand with Matthews and support her within the delegation became crucial.

"Going into Annual Conference (June, 1979) we were almost positive we had enough votes to elect Marge on the first ballot," Rader said. "And we did!" Matthews not only was elected on the first ballot (along with two men) but with the highest number of votes, she became delegation head. Brubaker was elected as a jurisdictional delegate and Rader as an alternate to the jurisdictional conference.

"We ran around hugging ourselves at the point! We had done something! We couldn't believe it!" Rader remembers.

ENDORSEMENTS FOLLOW DELEGATE ELECTION

Following her election, Matthews began making contact with other groups within the jurisdiction. She spoke in West Ohio and was the keynote speaker at the annual meeting of the Northern Illinois United Methodist Women.

While in Northern Illinois she met with key members of that General Conference delegation. "The report is people went into the meeting skeptical and came away convinced," Rader said.

(Cont. on pg. 3)

MATTHEWS (Cont. from pg 2)

Her first endorsement came from the North Central Jurisdictional Women's Caucus, under the leadership of the Rev. Peggy Garrison and the Rev. Sue Ralph. The caucus, meeting in Indianapolis, took advantage of the presence of reporters attending the pre-General Conference press briefing (also held in Indianapolis) to announce its endorsement.

Other endorsements followed. The West Michigan delegation voted unanimously to endorse Matthews as did the Northern Illinois delegation. The Detroit Conference delegation reversed its commitment not to endorse any candidate and backed Matthews (although not unanimously.)

"In every case it was women in those delegations who spearheaded the drive," Rader said. "Women couldn't have done that alone because they didn't have enough votes. But it was women who made it happen."

Matthews' election as chairperson of the Administrative Order legislative committee at the April, 1980, General Conference brought her increasing visibility—but also much pain.

"The first week was just plain violent for Marge and for many women in leadership in the church," Rader recalled. "Everything about Marge was being challenged—her age, health, leadership style. People didn't like the fact that she was barely five feet tall, that she didn't command attention by her very presence. They said 'She doesn't look like a bishop...' Of course she doesn't—and thank goodness!

The final test of Matthews' electability came at the July jurisdictional conference, where Matthews was one of 16 candidates in contention for three episcopal positions.

The community of women supporting Matthews grew spontaneously. Phyllis Tholin, a laywoman from Northern Illinois, and Garrison decided Matthews' supporters needed a visible sign. Yards and yards of yellow ribbon were purchased and cut, becoming one more time a sign of the movement of women in the United Methodist Church.

A laywoman who came on her own from Lansing, Michigan, used the Cokesbury bookstore's button maker to make up buttons with Matthews' picture on them.

The balloting began. On the first vote Matthews received 135 of the 306 votes necessary to elect. Her supporters consider it significant that her vote total never dropped below that initial 135.

"It was like a magic number, it never went below there," Rader said. "Those 135 wouldn't waver. Those 135 weren't going to let go. They weren't going to let go of Marge and they weren't going to let go of the Church.

"I am convinced those 135 votes were primarily women. And I am convinced that even if Marge had not been elected on the last ballot, those 135 votes would still have been there. Those were the women who continued to remind their delegations of what we were about and that what we were about was the *Church*.

"We weren't electing Marge just to stick it to the church somehow. All of the pain, all of the work, all of the confusion, all of the frustration, all of the joy came because we love the church and we can't let it go and we trust it won't let us go."

ETHNIC-WOMAN COALITION

Matthews wavered between 135 and 149 votes on the next 11 ballots. Then, at a strategy session held Wednesday night, a number of the women delegates decided "not to permit ourselves to buy into a strategy that would pit women and ethnics against each other. We decided on the next ballot to vote a straight ethnic and woman ticket. We could see the difference on the next ballot," Rader recalled.

"It was good for us as women to see that we could indeed make a difference. There was a growing sense, through the whole process, that indeed we did and do make a difference, that coming together we could begin to help the church be different."

On the 19th ballot Chuck Jordan, a Black clergyman from Northern Illinois, withdrew.

"That was one of the most intense moments of pain," Brubaker remembered. "I hated to see us scraping over one position."

"It was clear the church was not going to elect an ethnic as well as a woman," Rader said. "Chuck made the decision not to be in the way of Marge's elec-

(Cont. on pg. 4)

ELDERLY FOCUS FOR 75-YEAR-OLD MINISTER

The curriculum for a doctor of ministry degree from Candler School of Theology requires 65 course hours, including a doctoral dissertation that integrates the theory and practice of ministry.

Ruth Elizabeth Rogers chose not only to integrate theory and practice in her degree program, but also a personal, real life concern.

As part of her clinical experience, the 75-year-old Rogers served as a chaplain at the Wesley Woods home for the elderly in Atlanta. Her research centered on faith development in the elderly, as she explored the faith of those in the upper age category while working with people with whom it is crucial.

"Ministering to the elderly was the most satisfying part of my ministry career," she said of her work at Wesley Woods. "The elderly need so much love, compassion and sincere interest."

Rogers received a doctor of ministry degree from Candler in June, becoming the first woman student from Emory to do so. She has been a teacher in the Atlanta school system for 37 years.

A lifetime member of the United Methodist Church, Rogers was licensed to preach in 1949, ordained a deacon in 1952, and ordained an elder in 1956. She entered the conference as a probationary member in 1957 and in full connection in 1959.

WOMAN TO SERVE CHINESE UMC

In June Mamie Ko joined the growing list of female "firsts," becoming the first woman to serve as an ordained minister of a Chinese Methodist Church in the Los Angeles area.

The June Fuller Theological Seminary graduate had, in fact, occupied many duties of a minister since November, 1979, when the South Bay Chinese UMC was organized and began meeting on Sunday evenings at a United Methodist Church. Prior to that, Ko had been working with the Los Angeles Chinese UMC, one of the main sponsors of the new church.

Born in Hong Kong, Mamie attended high school in Canada for two years before coming to the U.S. in 1971. She received a B.A. from the University of Southern California.

MARGE SAID, 'THERE WILL BE NO DEALS. IT IS TIME FOR THE CHURCH TO MAKE ITS DECISION, GUIDED BY THE HOLY SPIRIT. THERE WILL BE NO DEALS.'

VISITING THE OKLAHOMA INDIAN MISSIONARY CONFERENCE

From its beginnings the General Commission on the Status and Role of Women has had a commitment to inclusiveness. This is reflected both in the staff assignments of the three-member General Secretariat (of which I am one) and within the membership of the commission. The participation of racial ethnic minority persons has been a continuing concern for the commission. There have been some difficulties in getting Native American members on the commission. Yet another step is my visit to the Oklahoma Indian Missionary Conference about which I have been asked to jot down some impressions.

As I walked down the slope to the open air tabernacle at the Northeast District Campground, I heard "What A Friend We Have In Jesus." It was being sung as part of the opening of the 1980 Oklahoma Indian Missionary Conference, June 5-8, 1980. Listening to that hymn was like hearing the voice of an old friend. Probably as a child I first heard it sung in Japanese. I remember my grandmother and her Christian friends singing it frequently at the old Pine Methodist Church in San Francisco, California. My earliest memory of church is there. It was one of the earliest begun among the Japanese immigrating to North America at the turn of the century. I have since heard the hymn sung in other languages and in other settings. Recently, in association with the Fellowship of Asian American United Methodists (caucus), I heard this beloved hymn sung in Korean at a summer camp by youth newly arrived in the United States. They shared their experiences of struggling to find their way in a not too easy bi-cultural context.

Today, it also reminds me as a woman that Jesus was indeed a friend to women. That gives me courage to claim the call which comes to each and all of us to be in ministry. To hear "What A Friend We Have In Jesus" as a greeting on my first visit to the Oklahoma Indian Conference was like seeing a bright thread being woven into and through our lives like in the making of a strong cloth. The vision of a new pattern takes shape which holds together the many ways that we are alike and the many ways that we are different, yet one in Jesus Christ.

In contrast to my Annual Con-

(Cont. on pg. 5)

ALREADY AT THE CONSECRATION IT WAS CLEAR THAT THINGS WITH THE COUNCIL OF BISHOPS WOULD NEVER BE THE SAME.

MATTHEWS (Cont. from pg. 3)

tion—that was painful for a whole lot of us. We had the possibility of giving the church a vision of how we might be together. But the church really couldn't deal with all of that at one time. There were a lot of tears, including Marge's."

Matthews' vote total continued to climb, but the deadlock between her and Emerson Colaw, a candidate from the West Ohio Conference, could not be broken.

With time running out, the Northern Illinois, West Michigan and Detroit delegations met together. "A white male said he though he could put together a deal with West Ohio," Rader remembered.

"Marge came in on the tail end of that discussion. With tears in her eyes and a great deal of strength in her voice, she said 'There will be no deals. It is time for the church to make its decision, guided by the Holy Spirit. There will be no deals.'"

Matthews' election came two votes after that, as the North Central Jurisdictional Conference voted to suspend the rules and elect Emerson Colaw and its first woman bishop, Marjorie S. Matthews, by acclamation on the 30th ballot.

A woman had been elected bishop!

Later that night, at the consecration, Bishop Matthews spoke of the foremothers of the faith.

Ellie Amico, a lay delegate from Wisconsin remembered: "Suddenly standing there and looking up, I felt the presence of all those foremothers—all the women, famous, infamous and unknown, who had worked and prayed for this kind of day. Their spirits were all there with us—a great cloud of witnesses—watching in the spirit what I was privileged to watch in the flesh."

Already at the consecration it was clear that things with the Council of Bishops would never be the same.

There stood the male bishops, robed in black, with their black pants and dark socks and polished black shoes. And there stood Bishop Marjorie S. Matthews, with her black mid-calf length robe exposing nylons and beige, rope wedge sandals. Her stole, designed for the yet unchosen bishops—who were expected to be at least five feet, eight inches tall—dropped from around her neck to the floor and then gently curled up.

AN AFFIRMING SIGN AND SYMBOL

"Clearly the church is going to be different as a result of electing a woman," Rader said. "For me as a woman there's a renewed hope—the church has taken a new step toward greater wholeness. Salvation isn't present in the Church until wholeness is. There was a saving for everyone in the midst of that election: the possibility of wholeness for men and women.

"An affirmation of Marge is an affirmation of me: It's all right to be a woman in ministry. It's all right to give leadership in ways that seem different from the ways that men traditionally have given leadership. It's all right to laugh with abandon and to cry tears, tears of both joy and pain."

"For me, Matthews' election is a sign and a symbol," said District Superintendent Sharon Brown Christopher, who will serve on Matthews' cabinet in Wisconsin. "It calls into question all the assumptions about women's inferiority and exposes all those myths we live by. A woman as bishop can help all of us struggle with sexism.

"Particularly for men and for the laity it opens up a new image, an image that is both exciting and frightening.

"A woman as bishop is an invitation to question and to grow.

"I feel good, too, that women really made the political system work for them. Certainly men's votes helped elect her, but it was women who enabled the process, women who did the ground work, women who enabled the election. I feel it was a coming of age for women in the process."

Matthews agrees.

"I had a sense at the Jurisdictional Conference, and even before, that women were really working together, forgetting some of their differences. Women of obviously different backgrounds were sensing a feeling of unity. Many, for the first time, were seeing the power structures that had been working against them.

"I never said I wanted to be a bishop. I still believe that the Holy Spirit has a hand in seeking leadership in the church. The movement grew—and it was blessed.

(Cont. on pg. 5)

MATTHEWS (Cont. from pg. 4)

"My hope is that in the future the church can simply look at the qualities of a candidate for bishop, district superintendent or special appointment and not prejudice a person because she happens to be a woman or he or she happens to be an ethnic."

But Matthews warns against believing that women have finally made it. "Women have not finally made it. We have some very hard work in the future. There are still many, many men and women who have questions about this move."

Matthews' mail reflects the dis-ease of the church. Letters she has received ask how a woman can be bishop when she can't be husband over a wife.

"One woman asked what a woman expects to do as bishop that a man can't," Matthews said.

One male writer went on at length, pleading with Matthews not to make an issue of the fact that she is a woman.

"Divorce yourself from sexual language," he wrote. "Why must you sully this historic action with political sexism? Disregard the fact that you are a woman. Never mention you are a woman. Lead others to forget your sex."

"My first reaction is one of dismay," Matthews said. "Those who know me know I do not make an issue of my sex. I am glad to be a minister of the gospel. But then, it is quite obvious that I am a woman. Every time I look in a mirror I know that."

"I have been told by some that 'being a woman is part of your qualifications, an important part of your qualification. Lift it up and make it a positive quality.'

"I hope we can do that. Certainly there are places where a woman's viewpoint, the sensitivity a woman brings to the ministry, is needed."

THE FUTURE: A COMMUNITY OF SUPPORT

Many of the church, and in the Wisconsin conference where Matthews will head 140,000 United Methodists, are looking forward to having a woman, Matthews, in leadership.

Christopher is one. "From what I've heard of her, her collegial style is similar to what we here in Wisconsin have grown accustomed to and appreciate during the eight years with Bishop Jesse DeWitt."

But clearly, from her mail and past experience with women in leadership positions, not all share Christopher's opinion, and Matthews will need much support.

"Women need to be creative in finding way to support her during the next four years," Brubaker said. "The battle is not yet won. She needs to have a good four years."

"Don't forget prayer. She needs that kind of undergirding. People need to let her know they're praying for her. People can write, too. It takes a lot of good letters to overcome a bad one."

"People also need to be clear about latent forms of sexism as they evaluate what she does, keeping her free to be herself as much as possible with that horrendous job she's got."

Combatting latent sexism, particularly institutional sexism, will be critical in the next four years, agreed Jeanne Audrey Powers, assistant general secretary of the Commission on Christian Unity and Interreligious Concerns.

"I am distressed by what I hear among some women of leadership," Powers said. "I hear clergywomen as well as laywomen tending to diminish the importance of her election and to downgrade the quality of her ministry."

"Part of it is the usual way women have been taught to resent other women. They think the only type of other woman they can support is a superwoman. Marjorie is not a superwoman—there are few women who are."

"What does it mean to support her? It means we don't have to be defensive about the fact that she's not a superwoman. She doesn't have to be. We need to be more articulate in our affirmation of all the splendid things she can do."

"The way we talk about our bishops—we honor them with this office and expect them to be superpeople and then at the same time we carry on a whole lot of backbiting. I don't think that makes much sense."

"A lot of difference is made in how we tell the story. We must tell the story in ways which are supportive of her."

At this point no one knows how that story will read. Clergywomen know it is their story as well as Matthews' story, that her election is not a one-time salve for the collective conscience of the United Methodist Church, but the first of many such elections.

Laywomen and clergymen and laymen, too, share a sense of belonging to the story. As one laywoman said, "It's not history or herstory—it's our-story." □

— Patricia Broughton

"A WOMAN AS BISHOP IS AN INVITATION TO QUESTION AND TO GROW."

OKLAHOMA

(Cont. from pg. 4)

ference, where close to a thousand people assembled—most of them delegates—I was struck by the stream of families gathering for the conference and settling in with campers and tents. It was exciting to see the range of generations represented. To be sure, as business began, rows were counted off to establish the "bar" of the conference. Yet, I noticed that the children were included whether they decided to sit for a time or wander off to play. Youth were present as well as those of advancing years. This made me think of how close the community is to those in whom voting responsibilities are lodged.

There was great power in the singing which deeply moved my spirit, particularly when the languages of the Choctaw, Cherokee, Kiowa and others were used. It is possible to sense a depth of feeling and understanding which one language cannot completely capture as people break out into song to express both joy and sorrow. It led me to realize anew that our Creator God is greater than all of our languages. Yet, the words and images we use do have an influence on the ways we view our world and each other, either in limiting ways, or ways reaching for greater understanding. My hope is that the language of our peoples will not be lost to memory along with the cumulative wisdom of our heritages which can greatly enrich the United Methodist Church.

In conclusion, it would be accurate to say that I noted with a high degree of interest the numbers of women who are lay delegates to the Oklahoma Indian Missionary Conference. I listened intently to whether or not the names of women were nominated to the boards and committees at various levels. I experienced with gratitude the strength and enthusiasm of the United Methodist Women and the gracious collegiality accorded me by Louise Amos, the Conference UMW President. I appreciated the courtesies of Bishop Millhouse, the Cabinet and the Program Director, David Adair.

It is my hope that in cooperation with the work of the United Methodist Women, the fledgling Commission on the Status and Role of Women may report its growth under the leadership of Becky Thompson, Viola McCurtain, Lena Chibitty, Mary Woolworth, Bill Amos and the Cabinet representative when next we meet.

— Kiyoko Fujii

OPTIONS FOR ACTION

WEST MICHIGAN — Planned "a day of training and support building" for women elected to boards and agencies in the conference. The one-day event, to which 188 women have been invited, will be held Sept. 13, before boards and agencies hold their fall organization meetings. Participants will focus on group dynamics, listening skills and affirmation of the gifts of women. Questions to be covered include: Is there more than one leadership style? How do you get the job done? Is it alright not to know? The event will be held at the conference headquarters, giving women who have not attended board or agency meetings there a chance to become familiar with the setting. Modeled after the GCSRW and Women's Division orientation at the April General Conference, the meeting is also intended to build networks among women in leadership.

BALTIMORE — Donated \$100 to an ecumenical "Deaf Interfaith" project. Two members of the commission, Phyllis Yingling and Francine Kenyon, are part of the 20-member committee, one-half of whom are deaf persons. All are concerned with deaf seminarians. The committee's goals:

*By 1980, secure a full-time director responsible for recruiting deaf students, coordinating programs for deaf persons at seminaries, sensitizing seminar faculties and staff persons.

*By 1981, open a seminary program for deaf persons with full support for interpreters and professional note takers. One of the big concerns is the discrimination against deaf persons seeking ordination. (There are only five full-time and 15 part-time deaf ministers in the United States. There are 14 million deaf persons.)

The committee is seeking "seed" money to support the project.

OVATIONS

To **JEAN BEARD** of Trinity UMC in Piedmont, WV, who was elected West Virginia's first woman conference lay leader at the June, 1980, Annual Conference.

To **SHIRLEY MARSH**, a Nebraska state senator, who was honored by the Religious Coalition for Abortion Rights at its Religious Freedom Awards Luncheon, April 23, for her pro-choice advocacy in the state legislature.

To **MARY C. McMILLAN**, a United Methodist missionary from Pensacola, Fla., who is retiring after 36 years in Japan, having just received the Fourth Order of the Sacred Treasure from the Emperor.

To **SABRINA DAMES**, who was recently hired as a new assistant in the Washington office of United Methodist Communications. Dames attended Howard University where she received a B.A. degree in journalism.

To **LORETTA YOUNG** of Lewisburg, WV, who was elected secretary of the National Association of Health and Welfare Ministries at its national convention. Young is the executive director of West Virginia Conference Health and Welfare Agencies.

To **LINA H. McCORD**, a staff member of the United Methodist Board of Higher Education and Ministry, Division of Higher Education, who has been named executive director of the Black College Fund office within the board. McCord will be in charge of administration and promotional functions for the \$6 million annual fund supporting 12 predominantly-black schools related to the denomination.

To **SHIRLEY DeWOLF AND MERCY KASAMBIRA**, who were both Central Conference representatives at the January, 1979, Second Consultation of Clergywomen in Dallas. Kasambira, a United Methodist, just received a Masters in Divinity from Lancaster Theological Seminary. DeWolf, a United Methodist missionary who remained in Zimbabwe throughout the civil war, reports concerning that nation's independence: "It was the people of Zimbabwe themselves, hitherto unnoticed house servants, uneducated grandmothers in the villages, market women with babies on their backs, farm laborers, street sweepers who spoke their own word and chose their own destiny."

To **AMERICA TAPIA-RUANO**, a United Methodist minister who is working at Ft. McCoy, WI, among the Cuban refugees. The ordained Hispanic woman, a rarity in the Midwest, was herself a refugee from Cuba 20 years ago. She was ordained two years ago at the age of 60 and serves a parish near Chicago.

To **BESSIE GIVHAN, NINO O'NEAL, AND BETTY HENDERSON**, who were elected national officers of Black Methodists for Church Renewal at the 13th annual meeting in Atlanta. O'Neal is chairperson of the Baltimore CSRW.

To **CAROLYN D. McINTYRE** who has been nominated as associate general secretary (AGS) for the Board of Church and Society. Under the new plan of organization, McIntyre will be one of two AGS's.

To **ASIA ALDERSON BENNETT**, who is the first woman appointed as chief executive officer of the American Friends Service Committee. Bennett, who has been with the 63-year-old Quaker service organization since 1971, calls the AFSC to continue to find ways to work with the poor and excluded at home and overseas.

CORRECTION — Contrary to information printed in the June 30, 1980 Flyer, Susan J. Terry was the first female (and one of few laypersons) appointed Conference Secretary. Bishop James S. Thomas, then Bishop of the Iowa Area, appointed her in November, 1974. This was done on an interim basis pending election by the Annual Conference in June, 1975. Terry has been serving in that capacity since. The Flyer regrets the error.

SELECTED RESOURCES

WOMAN, CHURCH AND STATE. In 1893, Matilda Joslyn Gage published "Woman, Church and State," an analysis of the subjugation of women by church and state. Persephone Press has just re-released Gage's book, promising it to be as timely as it was at the date of original publication. In her book, Gage explores the ancient matriarchate and Goddess worship, the sexual persecution of women and organized sexual slavery of young girls. She examines the genocide of witches, the enslavement of wives and the brutal exploitation of working and poor women. This little-known feminist theoretician and historian was a leader of the nineteenth-century feminist movement and through her book modern-day feminists can hope to establish deeper bonds with their 19th-century sisters. The book also serves, says another feminist author, as a "powerful indictment of patriarchy and the crimes against women that inevitably follow from this tyrannical social structure." Persephone Press, P.O. Box 7222, Watertown, MA 02172. Paperback, \$7.95.

NATIONAL ARCHIVES FOR BLACK WOMEN'S HISTORY. Collects and makes available personal papers of individual Black women, records of Black women's organizations and other materials which document the history of Black women in the U.S. By maintaining reference files on the location and status of documentation on Black women in other sources, the Archives also facilitates research. Biographical files on individual Black women and files of scholars doing research in Black women's history provide additional information. The Archives is also the official repository of the National Council of Negro Women. The Archives will advise any individual or organization about the preservation of their papers or records. Those who know of the existence of materials on Black women's history, unavailable for study, are invited to contact the Archives, 1318 Vermont Ave., NW, Washington, DC 20005.

SEXUAL HARASSMENT: REQUEST FOR INFORMATION. A special committee of the United Presbyterian Council on Women and the Church is studying the problems of sexual harassment and exploring ways of involving the church in ministering to victims of sexual harassment. The committee is looking for accounts of firsthand experiences of sexual harassment that have occurred within a church-related setting during the past five years. Council on Women and the Church, Committee on Sexual Harassment, 475 Riverside Dr., Room 1149, New York, NY 10115.

SCHOLARSHIPS AVAILABLE. Partial scholarships of \$150-\$400 each (\$10,000 total) are available to help Christian educators from ethnic minority groups attend the national conference of the Christian Educators Fellowship in Nashville, TN, Nov. 3-8. Contact the fellowship, P.O. Box 871, Nashville, TN 37202. The money will come from the Ethnic Minority Local Church missional priority funds.

GEORGIA HARKNESS SCHOLARSHIP AWARDS. Women over 35 years old who are preparing for a second career as ordained United Methodist ministers are eligible for the Georgia Harkness Scholarship Awards, given annually by the Board of Higher Education and Ministry's Division of Ordained Ministry in memory of Harkness, a teacher and theologian. The awards, up to a maximum of \$2,000, can be used for tuition, fees, or room and board at a seminary. To be eligible, a woman must have a bachelor's degree, be accepted in an accredited seminary, and plan to be an ordained minister in the United Methodist Church. Applications and other documents are due by March 1 and awards are announced on or before June 15 for the following year. Twenty-three women received Harkness scholarships this year. Apply through the Board of Higher Education and Ministry, Office of Loans and Scholarships, P.O. Box 871, Nashville, TN 37202.

RESPONSES TO "SELECTED FICTION: TALES I TELL MYSELF." Three seminary professors respond to Ann Denham's paper (No. 31, UM Board of Higher Education and Ministry—see March 31, 1980 Flyer). Process Theologian John B. Cobb, Jr. (Claremont) responds as a male deeply moved by this feminist "confession." Pastoral Theologian Peggy Way (Vanderbilt) finds Denham's personal pilgrimage a classic one; she also addresses Cobb's male guilt. Marjorie Suchocki (Pittsburgh) talks of the mutual transformation of public and private worlds. Available from the UM Board of Higher Education and Ministry, P.O. Box 871, Nashville, TN 37202: Occasional paper No. 33, June 16, 1980.

RESOURCES WE SHOULD KNOW ABOUT? The commission is always interested in hearing of new resources you have found helpful. Please alert us to any new books, films, programs, study guides, etc. Write the General Commission on the Status and Role of Women, 1200 Davis St., Evanston, IL 60201, Attn: Flyer editor.

ORDAIN FIRST BLACK AFRICAN WOMAN PRIEST

The Anglican Church of Kenya has ordained its first black African woman priest. The Rev. Lusia Okuthe, 51, who became a deaconess in 1976, also became the first black African female priest south of the Sahara when she was ordained by Bishop Henry Okullu in late July.

Rev. Okuthe was educated in Nairobi and at St. Philips Bible School in Maseno, Kenya. Following graduation, she taught primary school and later became a licensed midwife. From 1957 until 1978 she headed Kenya's Siriba Teachers' Training College.

THE FLYER, named after the Commission's butterfly symbol, is published as a communications link with Annual Conference Commissions. Items for possible insert should be sent—by the 15th of the month preceding publication—to THE FLYER, c/o the Commission office. No permission is needed to reprint; a credit line is requested. Annual Conference Commission members should send address changes to their chairpersons, not to the Commission office.

Next issue: October 31, 1980

Patricia Broughton, Ed.

COMMISSION TALENT SCOUT

1. DIRECTOR OF ADMINISTRATIVE SERVICES, WORLD DIVISION, BOARD OF GLOBAL MINISTRIES, UMC.

Responsible for keeping records, recording minutes, coordinating office operations, managing business of missionary conferences and consultations. Must have secretarial skills, be willing to travel. Salary range: \$13,600-\$20,400. Apply by Sept. 15, 1980, to Lois C. Miller, Room 1516, 475 Riverside Drive, New York, NY 10115.

2. DIRECTOR, CARIBBEAN AND LATIN AMERICA, DIVISION OF OVERSEAS MINISTRIES, NATIONAL COUNCIL OF CHURCHES.

Coordinates planning, administration, staffing and interpretation of programs in area. Oversees and prepares budgets, new programs. Salary range: \$17,950-\$21,765. Apply to Robert J. Clooney, NCC Office of Personnel, Room 520, 475 Riverside Drive, New York, NY 10115.

3. ASSOCIATE DIRECTOR, CARIBBEAN AND LATIN AMERICA, DIVISION OF OVERSEAS MINISTRIES, NATIONAL COUNCIL OF CHURCHES.

Reports to Director, aids in duties. (See above.) Salary range: \$16,900-\$20,355. Apply Robert J. Clooney (see above).

The closing date for receiving applications for the position of **ASSOCIATE GENERAL SECRETARY, DIVISION OF EDUCATION AND MINISTRY, NATIONAL COUNCIL OF CHURCHES, has been extended to Sept. 15, 1980. (See Vol. II, No. 3, June 30, 1980, issue for more information.)

4. PROGRAM ASSOCIATE, WISCONSIN CONFERENCE, UMC.

Responsible for developing interpretation materials and for general communications work. Familiarity with Wisconsin Conference, United Methodist Church, important. Undergraduate degree and two or three years experience in an advertising agency or communications department desired. Applicants need not be ordained. Salary: \$17,334 plus housing, utilities, travel, pension, insurance. Starts Nov. 1, 1980. Contact Virgil Kasper, 502-11th St., Baraboo, WI 53913.

ON THE CALENDAR

Sept. 25-28 **ORGANIZING MEETING OF QUADRENNIUM (1981-84) GENERAL COMMISSION ON THE STATUS AND ROLE OF WOMEN.** Madison, WI.

Oct 22-24 **COUNCIL ON WOMEN IN MINISTRY MEETING**, National Council of Churches.

COOPERATIVE INFORMATION EVENTS BY JURISDICTION

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| South Central | Dec. 4-6, 1980 | Dallas area near Love Field |
| Northeastern | Dec. 12-13, 1980 | Philadelphia area |
| Southeastern | Jan. 7-9, 1981 | Lake Junaluska |
| Western | Jan. 12-14, 1981 | San Francisco area |
| North Central | Jan. 19-21, 1981 | Northern Indiana |

May 28-31, 1981 **FIRST NORTH AMERICAN CONSULTATION ON CHRISTIAN WOMEN IN MEDIA.** Developing a network, support system, problem-solving forum for Christian women in media. Co-sponsored by the World Association for Christian Communication. **Put it in your budget now for 1981.** To get on the mailing list, send your name and address to North American Consultation on Christian Women in Media, 1525 McGavock St., Nashville, TN 37203.



the commission on the status and role of women
the united methodist church

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